



requires—in the study of the Oriental languages. Owing to some difference, not very clearly stated in the volume, but seemingly well known to the Baptist body, among whom it threatened a schism, Yates and another junior missionary or two, left Serampore, and went to Calcutta, where a 'sphere of usefulness' seemed to be opening. This separation led to various effects in a missionary point of view, and, perhaps fortunately, drove Yates upon a more independent action as a translator. Dr. Carey looked chiefly at bulk—the quantity of work done: Yates looked also at the quality. A very competent judge, Professor Wilson, has pronounced that his translations presented as great an improvement on the earlier versions as might be expected from his scholarship and taste; and intimates that 'elegance and idiom' were preserved, without sacrificing intelligibility.

Dr. Yates was born in 1792, and died in 1845, worn out by climate and his labors. In 1804, he left England for India; where he spent the rest of his life, with the exception of a brief sojourn, in 1827—1828, rendered necessary by the state of his health. He was twice married, and his second wife survived him; but the incidents of his life are few, beyond the routine of missionary labors in India, and the occurrences common to all men. His real biography was in his study, and centres in his pursuit of languages and in his translations. Dr. Hobdy has hardly seen this; and though his book exhibits no appearance of skimming out, yet it has probably more of the merely personal, as opposed to the biographical, than was desirable for readers not Baptists, and not trained to an artificial interest in Dr. Yates. This is felt the more, because there was none of the richunction in William Yates which forms so prominent a feature in the lives of many, and in the contact with which he brought with the authorities of the Indian government, gave a larger and more sober character to his mind. He might be said to pass from the sectarian to the catholic. His piety has none of that exaggeration or mannerism which gives an air of cant to many devout outpourings. Experience, too, had sobered his zeal, and induced him to allow for the operation of circumstances and human adaptability. When the act for abolishing slavery in India was passed, against the formal protest of Wellington, and apparently in total ignorance of the Asiatic character of the institution, as well as the circumstances which neutralized the risk, he thus answered the 'Io triumph' from home:

'You wonder much at my not having sent you any tidings relative to the blessed act whereby slavery is abolished. This act has caused not the smallest stir in this land; and England hails as an inestimable boon. England, is here regarded with perfect indifference.'

'I do not think a single slave has availed himself of the advantages of this act; from which it may be concluded that those who are slaves are so voluntarily. Nevertheless, it is a blessed act; by which, when they feel the yoke of slavery, they may claim exemption.'

'At present, it will make no difference in the state of India; but the time may come, may, must come, when it will be counted an inestimable blessing.'

'He exhibited the same love of truth, and the same calmness in stating it, in a letter which he wrote to an American society which had elected him a member. It gives as clear an account as we know of the different classes of the natives, and the prospects of converting them.'

'I know not that I can in any way contribute more to the information you seek, than by giving you, in a few words, my opinion of the four kinds of people for whom I have prepared, or am preparing, a version of the New Testament.'

'The first are the Bengalees. They are a numerous race of people, who, I suppose, might be estimated at about twenty-five millions. They are all idolaters, with the exception of the few who have embraced Christianity, or who have learned our language, or who are followers of the Vedant philosophy.'

'The great hindrance to the progress of Christianity among this people, is indifference. They do not oppose, but say our system is very good for them; their is very good for them; that as bodies are suited to different climates, so minds are suited to different religions; and that as there are many ways leading to one metropolis, so there are many ways leading to heaven, and it is of no consequence which we take.'

'Query.—What are the best methods of dealing with such a people? Perhaps you will favor me with your opinions.'

'The second is a class of men called the Pandits or Literati, and who use what is considered the sacred language,—the language of the gods,—the Sanscrit. Their alphabet is the Deva Nagari, or the alphabet of the celestial city; and comes, I suppose, the nearest to perfection of any one in existence.'

'To this class belong men of every Indian nation, tribe, people, and tongue. Their prejudices are peculiar to the part in which they reside. Benares, or Kashi, is their chief field. They have among them many well-written books in the Sanscrit language, which they daily read. And to interest them, it seems desirable to present them with the Word of God in that language in which alone they will regard it. The Sanscrit is to all India what the Latin is to all Europe.'

'If these are brought to the obedience of the faith, they will have great influence on the inferior classes.'

'The third is a class which has been formed by the influence of Mahomedanism.'

'They speak the language called Hindostane or Oordoo. They are found in almost every part of India; and taken altogether, are more numerous than the Bengalees. Delhi, Lucknow, Allahabad, Patna, and Moosbedabad, are their principal cities. They abominate idolatry in general; though some, living in the middle class, are more tolerant than many others.'

'India is once under the rule of this class, and from the English took it.'

'They are, in all their objections to Christianity, much like the Jews, and are exceedingly difficult people to manage in dispute. They allow that Christ is a prophet of God, but contend that Mohamed was a prophet, too, sent after him; and that, as in the case of rulers and governors, we always obey the last, so it is the duty of all to submit to the last prophet God sent into the world.'

'The fourth is the population of the upper provinces of India, who have maintained their ancient religion, after all the invasions of the Mahomedans have made upon them; and on this account, they are called Hindoo, and their language Hindoo or Hindooe.'

'These people are in the upper provinces, what the Bengalees are in the lower,—all idolaters. Their language, like the Bengalees, is derived from the Sanscrit, but differs considerably in its structure.'

'The Mahomedans, upon settling in this country, took these inflections, and applied them to words of Persian origin; so that the difference between the two languages lies in the words being from different sources—the inflections are alike. The Mahomedans use the Persian alphabet, and the Hindoos the Deva Nagari.'

'The Hindoos are a superior race of people, and little has been done as yet for their conversion.'

'In this conversion, Dr. Yates was not more successful than his fellows; nay, from the sobriety of his mind and descriptions, he may appear less so. Exhortations, however, are

never useless. His translations and those of his coadjutors have enriched the literature of Hindostan; coupled with the establishment of schools and colleges, they will shake, indeed, they are shaking, the ancient superstitions, especially among the higher classes; and his removal to Calcutta produced a benefit not designed, by supplying many English with a place of worship for themselves, and a means of education for their children.'

## THE REFLECTOR.

THURSDAY, DECEMBER 2, 1847.

Office of Ch. Reflector, No. 62, Washington Street.

### A Plea for 'Free Missions.'

The following communication is from Rev. E. R. Warren, heretofore one of the agents of the Free Missionary Society, and still a member of its Board of Managers; and while we learn, is now pastor of the State Street church in Albany. We take this occasion to say that we have never desired to shut out an expression of our brethren sympathizing with this Society, from our columns. It is true we have not given all their communications a place. But in such cases, our objection has not been to the utterance of honest views, but to the manner of stating them. We are certain that the most enlightened friends of 'Free Missions' themselves, could not have desired to see in print whatever has been said.

While we are fully convinced that, as a distinct organization, the 'Free Missionary Society' is uncalled for, so far, at least, as Foreign Missions are concerned, and while we learn, is now pastor of the State Street church in Albany. We take this occasion to say that we have never desired to shut out an expression of our brethren sympathizing with this Society, from our columns. It is true we have not given all their communications a place. But in such cases, our objection has not been to the utterance of honest views, but to the manner of stating them. We are certain that the most enlightened friends of 'Free Missions' themselves, could not have desired to see in print whatever has been said.

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is a foundation of each language, which is so important as a foundation for successful study. The recitations in Algebra and Chemistry, under Mrs. Bourne were unusually good, especially in evincing the extent to which the principle of analysis may be carried out upon a whole volume, and resulting with clearness and ease its contents. The class in English Grammar by the same person, appeared also very well. The lessons in Bourdon's Geometry and Surveying were clear, exact, and carefully drilling and a thorough acquaintance with them being of great value. The recitations in French and Geography of the Heavens, by Mrs. Baldwin, were good. The examination in Arithmetic by Mr. Bell, in which a novel and critical manner, the pupils evinced their versatile knowledge of that science, was of very great beauty, and rarely witnessed. Fine specimens of drawing, and music, and decorated the school room. Music by Miss Holbrook and pupils was good. In the evening there was an exhibition, that was for the most part good. Some were not sufficiently careful in pronouncing, and others were pronounced too loud, or were commenced too loud, but no more faults were apparent than is usual on such occasions, where many beginners participate. Several compositions of judicious thoughts and correct diction, were also presented.

The examination and other exercises as a whole have probably never been surpassed in this school.

Although the present thorough Board of instructors leave, we take pleasure in announcing that Prof. True, of New Haven, is expected to take the place of the school. From the thorough literary attainments of Prof. True, his experience in teaching, his efficient discipline, and kind manners, we hope the school will continue to prosper, and be a rich blessing to this section of country.

D. F. RICHARDSON,  
Mass., Nov. 10, 1847.

for the Committee.

### Thanksgiving in this City and Vicinity.

It will be agreeable to many of our readers to be informed of the texts employed by the ministers of this city and vicinity, so far as we have learned them, as the themes of discourse on Thanksgiving day.—Dr. Sharp preached from Psalm 95: 2—Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Rev. N. Colver, from 1 Kings 9: 20—But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, fight neither with small nor great, save only with the king of Israel! Rev. Dr. Stow, from Proverbs 14: 34—Righteousness exalteth a nation. Rev. R. H. Neale, from 1 Samuel: 25: 32, 33—And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. Rev. J. Bavard, from Psalm 50: 14—Offer unto God thanksgiving, and pay thy vows unto the Most High. Rev. G. W. Bosworth, from Jeremiah 8: 7—I hearkened and heard, but they spoke not right; no man reported him of his wickedness, saying, what have I done? every one turned to his course, as the horse rusheth into the battle; &c.

Rev. Mr. Sanford, from Psalm 33: 12—Blessed is the nation whose God is the Lord, &c. Rev. T. F. Callicott, from Habakkuk 3: 17, 18—Although the fig tree shall not blossom, &c. Rev. W. H. Parry, from Proverbs 14: 34—Righteousness exalteth a nation! Rev. W. Leverett, from Deut. 16: 13, 14—Thou shalt observe the feast, and rejoice, and thou shalt rejoice in thy feast, and thy son and thy daughter, &c. Rev. J. Greene, Moderator.

W. H. PARRY, Clerk of Council.

**THE FAILURE OF THE ROYAL BANK OF LIVERPOOL.** was occasioned by the failure of a Mr. Higgins, to whom was loaned a million of this bank's money. Mr. H.'s failure was caused by the failing in price of cotton, in which article he had been speculating to a great extent.

**CHAMBERS' MISCELLANY.**—Gould, Kendall and Lincoln, have issued the sixth of this very readable and instructive series. The contents of the present number, including the Life of Captain Cook, confirm our already favorable impressions of this work.

**CHANGE OF MARKET-DAY AT BRIGHTON.**—We are told, that the Ploughman, there is an agreement of a large majority of the butchers and drapers to hold the Brighton market on Thursdays instead of Mondays, to commence on the first Thursday in January next. This is done to save the necessity of driving on Sundays.

**PARTIES IN CONGRESS.**—The New York Tribune publishes a list of the members elected to the 30th Congress, which meets on Monday, the sixth of December. It says the House will have 116 Whigs, 108 Democrats, and 4 Independents, who were elected by Whig votes.

**NEW EDITION OF THE TEMPERANCE TALES.**—It is our pleasure to inform our readers, that a new and elegant edition of these deservedly popular Tales, by L. M. Sargent, Esq., has just been issued from the Philadelphia News of Saturday, under the title of *Prudentia*. The book is in two volumes, 12mo., and are illustrated with eight beautiful designs. They embrace twenty-one numbers, viz.—Gold Ring; Wild Dick; The Peacock; As a Medicine; The Prophets; Where are They? Margaret's Bridal; The Temperance Meeting in the Village of Tatterton. Besides the adaptation of these incomparable Tales greatly to promote the cause of Temperance, they will make very attractive and desirable books for Christmas and New Year's presents.

**WAGES OF WAR.**—The Lynn Pioneer says, 'Many of the "green" sort of boys were induced to enlist in the Mexican war by the promise of land; and it is no more than just to our government to say that some twenty thousand have already had their portion (six feet by two!) allotted to them and are now in inalienable possession of it.'

**LIBERAL GIFTS.**—Col. Wm. Boardman, says the Nashua (N. H.) Telegraph, has signified his determination to give the Wesleyan Methodist Society a bell for their new church in this town. We also saw at the depot, the other day, a bell weighing some eight or nine hundred pounds, with an inscription upon it, setting forth that it was presented to the First Baptist Society in Hudson, by Dea. Moses Greely.

**INTERESTING INCIDENT.**—After the storming and capture of Chapultepec, says the Bee, 'the 9th Infantry, under Maj. Seymour, (the brave and lamented Rainsford) having just received orders with the rest of the army to march with the rest of the army to the aqueduct, under the walls of the city. Here it sustained a most severe and deadly fire from the enemy's cannon and escopetas. Bomb shells, grape, and musket balls flew thick and fast around them, killing and wounding a number of his best men. In the heat of the battle, he was struck in the 9th, during the melee, received an asperges in his breast, which, glancing off, whizzed upon the ground for a great distance, and must have killed him dead upon the spot but for a fortunate incident—he crept into his pocket a small copy of the Bible, a precious volume, the gift of his wife, just before leaving his New England home. The ball struck the book and made a deep hole in it, but it proved as good a breast-work as the occasion of the cotton bags did in New Orleans to the troops of Gen. Polk, and the owner of the book, the sister of the beliver, has been assisted in the presentation of the sacred timely token of affection, has been the means of saving the life of a brother, in one of the bloodiest battle fields in the valley of Mexico.'

**CHANGE IN THE FORM OF THE ENGLISH PRAYER BOOK.**—The following is the form of the new Prayer Book, which will be used in the English Church. This will be the first change in the form of the English Prayer Book since the year 1300:

'Fader our in heine, Halewyde be thy name. Thy kingdom, whil be done in heine and in earth. Our usey dres bred give us to day. And forgyve us our deyours, as we forgyve them. Bote us lewe of yel. Amen.'

**THE POTATO ROT.**—At a recent agricultural show in Poughkeepsie, N. Y., Mr. Robert Van Amburgh, received a premium for the best specimen of potatoes. The following memorandum from him is published in the Poughkeepsie Journal:

'**ROSEY FOR THE POTATO ROT.**—Robert Van Amburgh, of Poughkeepsie, has raised two successive crops of Market potatoes, viz. one crop in 1846 and the present year (1847), perfectly sound and without any signs of disease. The first crop was about the size of a hickory nut, or a trifle larger, and dug when green and before the usual time of digging, and preserved through the winter. Those planted last spring were of the same kind, and were planted without regard to size.'

**THE SUMMER WEATHER OF THANKSGIVING.**—The article on Dr. Yates has not before, we believe, been published in America. We have taken pains to procure it, and command its perusal to the reader.

**HORRID MURDER.**—A correspondent of the Worcester Spy, writing from Canaan, N. H., Nov. 23, gives the following shocking intelligence:—'Some fourteen years ago, Capt. Elijah Whittier, living at the "Summit," four miles below here, was arrested, tried, and finally, after a long imprisonment in Haverhill jail, set at liberty, because he was at the time of doing the deed was considered insane. He has borne the name of "King Whittier," ever since. Last Saturday morning he got up from his bed, and, after a hasty breakfast, dressed himself, and went to the "Summit." He was a young child of two and a half years old, by the door. He is to be tried for his life, and he will be acquitted, if he can prove that he was at the time of the deed considered insane.'

**REV. N. S. FOLSON.**—Who is described as a gentleman and a scholar, is announced as the new editor of the Christian Register, one of the Unitarian papers in this city.

**THE SUMMER WEATHER OF THANKSGIVING.**—The summer weather of Thanksgiving day has since changed into the cold of mid-winter.

**SAGE ADVICE.**—A correspondent of the Boston Investigator, says to the editor of that Infidel paper:—'I often notice that you rob the Universalists rather hard. Excuse me, but I think that it is wrong. They are like John the Baptist of old—they prepare the way, make the path straight. Children have to creep before they walk; and Universalists is the first step toward common-sense. You cannot make as many converts in your way, because they must come a step at a time. This jumping straight out of Tophet, and getting no forecaste of heaven, won't do—it doesn't seem to take the priest-ridden zealots in this part of the country. I seldom ever know a person in my life who was an Infidel, but who had, at first, been raised an Orthodox, then became an Universalist, and then an Infidel—so I think my logic is best, in the way of making converts.'

**THE RICHMOND REPUBLICAN.**—The Richmond Republican of Saturday, reports a great freshet on the James river, with narrow escape of life and the destruction of much property.

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## The Family Circle.

## The World for Sale.

REV. RALPH HOTT.

These lines are by a modern poet, and one who has written himself into a living fame in a short period. He is a member of the Episcopal Church, and a native of New York. All his poems are natural, vigorous, and such as may be expected.

**The WORLD**—*OR SALE!*—hang out the sign;  
Call every traveler to me—  
Who'll buy this brave estate of mine,  
And set me from earth's bondage free?  
"The going—yes, I mean to fling  
The bridle from my son away—  
I'll sell it, whence'er it bring—  
The world at section here—day to day—

It is a glorious thing to see—  
All I has cheated me so sore!  
It is not what it seems to be—  
FOR SALE!—it shall bring no more.  
Come, turn it o'er and view it well—  
I would not have you purchase dear—  
"The going—yes, I mean to fling  
Who'll buy this SPLENDID TEAR?

Here's WALTERS in glistening heaps of gold,—  
Who bids it?—But let me tell you fair,  
A few less was never sold;—  
Who'll buy the heavy heaps of care?—  
And here spread out in broad domain,  
A goodly landscape may trace,  
Hall—cottage—tree—field—hill and plain;  
Who'll buy his burial place?—

Here's LOVE, the dreamy potental spell,  
That beauty flings around the heart;—  
I know its power, st! too well;—  
"Tis going—Lore and I must part!  
Must part!—What can I do with Love?  
All over the anchor's range  
And FRIENDSHIP, rarest gem of earth—  
(Who o'er hath found the jewel?)

Frat, sile, and little worth—  
Who bids for FRIENDSHIP?—it is it?—  
"The going!—Hear the call—  
Once, twice, thrice!—The very low!—  
Twas once my hope, my stay, my all;—  
But now the broken stail must go!—

Fame!—Hold the brilliant meteor high—  
Who bids it?—The golden name!—  
How much for FAME?—How much for FAME?  
Hear how it thunders!—Would you stand  
On high Olympus, for renowned,  
Now purchase, and a world command;

And be—with a world's crowns crowned!

Sweet star of Hope! with ray to shine  
In every sad foreboding heart  
Saves this desponding one of mine,—  
Who bids for man's last friend and best?—

Abes were not mine a bankrupt life,  
This treasure should my soul sustain;  
But hope and I are now at strife;  
Nor ever unity again.

Are SOULS—For sale my tuneless lute;  
Sweet solace, mine no more to hold;  
The chords are strung, the soul are muted,  
Consonant with the world's woe!

Or even were mine a wizend shell,  
Could chain a world in raptures high;  
Yet now a far farewell! farewell!—  
Mute on its last free echoes die!

Ambition, fashion, show and pride,—  
I part from all forever now;  
Grief, in an overwhelming tide,  
Has taught my haughty heart to bow.

Poor heart! distressed, as, so long—  
And still its aching throb to bear—  
How broken that was once so strong;  
How heavy, once so free from care!

No more for me life's fitful dream;  
Bright vision vanishing away!—  
My spirit, like a vapor, departs—  
By death, stern sheriff! all bereft.

I weep, yet humbly kiss the rod;—  
The best of all will have left;—  
My FAITH, my BIBLE, and my God.

## Consistent Christianity Makes Home Happy.

In reference to each other, husbands and wives should conscientiously cultivate the beauty of holiness, with an express view to please God. There is real beauty in mutual love, in mutual confidence, in mutual esteem, and in mutual attentions. Why, then, should they not be uniformly maintained? Those who play beautifully, or sing beautifully, take care that their musical taste shall not be discredited by their own rashness or heedlessness. Those who have personal beauty, do not disfigure it wilfully.

What I am arguing for, therefore, is that holiness of temper and deportment at home, which has for its end to please God at home; which has for its rule the law of kindness; which has for its example the conduct of holy men and women of old; and which has for its immediate object, the harmony and happiness of the family.

Now, I will not excel, whatever be our talents and education, for it is just as easy to keep a calm, benevolent, clear, cheerful house, as a warm house; and an orderly house, as a furnished house, if the heads of it set themselves to do so. Where is the difficulty of consulting each other's weaknesses, as well as each other's wants; each other's temper, as well as each other's health; each other's comfort, as well as each other's character? It is by leaving the peace of home to chance, instead of pursuing it by system, that so many are unhappy.

It deserves notice, also, that almost any one can be courteous, and forbearing, and patient, in a neighbor's house. If anything goes wrong, or be out of time, or disagreeable to him, it is made best of, not the worst. Even efforts are made to excuse it, and show that it is not *fel*; or, if *fel* at all, it is attributed to accident, not to design. And this is not only, but naturally, true; and an honest friend, who is well informed, will submit to him, that what is so *fel* in the house of another, is impossible at home; but maintain, without fear or shame, that all the couthes of social life may be upheld in domestic life. A husband as willing to be pleased at home, and as studious to please, as in his neighbor's house, and a wife as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy. Let us not evade the point of these remarks, by recurring to the maxim about allowances for temper. It is worse than folly to refer to our temper, unless we could prove that we ever gained anything good by giving way to it. Fits of ill humor punish quite as much, if not more, than those they are vented upon; and it actually requires more effort, and inflicts more pain, to give them up, than would be required to bear them.

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He fled at first to Newport, intending to go South, but accident threw him on board a British man-of-war, and landed him in Boston. Here he renewed his acquaintance with Gov. Gage, and other British officers, who had mingled with him as equals in the days of his opulence. When Boston was evacuated, he was compelled to leave with despatch. His carriage and knowledge of American affairs arrested the notice of the minister, Lord George Germain, who took him into the office, where he rose in a few years to be under Sec-

retary of State. The despised fugitive had now grown to be a great personage, and on the retirement of Germain, was appointed a Colonel of Dragoons, his regiment being made up of the remnants of various corps of American loyalists. He never, however, served against his native country, the war closing soon after his appointment. He now visited the continent. Appearing at a French review in uniform, the officers sought his acquaintance, among whom was the heir presumptive to the Electorate of Bavaria, then serving with the French army. This prince gave him a letter to his uncle, who was so pleased with him, and made such large offers, that he agreed to enter the service of Bavaria. He accordingly returned to England, removed his commission, and removed permanently to Munich. All this time his family in America had heard nothing of him. Too proud to write to them while an obscure exile, he served this correspondence till now, when he had become, in fact, the prime minister of Bavaria.

He set about reforming the Bavarian army, which made a model. He improved the artillery service. He freed them of beggars, and in one year it was improved in every respect, and made good workmen; his plan was to arrest them all, and make them labor in a manufactory. He had continually prosecuted his philosophical researches, and as continually applied them to useful purposes. He revolutionized the whole system of cooking stoves, wonderfully economizing the consumption of fuel; he cured smoking chimneys; he invented cheap soups for the poor. All this time he was the confidential adviser of the Elector; and once, during the regency of the Elector, he was chosen to the office of his secretary. He had some indistinct recollections of his younger days when the harpoon first came home to him, for the old fellow tumbled up with it in tolerable style. However, it was of no use; he had to give up and be tried out. The Nantucket paper says the oldest whaleman from that port had never before seen a white whale, and we don't see how this patriarch could have managed to dodge for so long a time, the ten thousand harpoons with which he and his family are constantly assailed in all quarters of the salt water world. He must have retired from life in his latter days, not to have been seen by a Nantucketer.

Effects of not knowing French.

Not long after the general peace, when all classes of English travellers, learned and unlearned, polished and unpolished, flocked to the continent, in search of the classical and the picturesque, one of these pilgrims met a companion, sitting in a state of most woe, despair, and apparently near the last agonies, by the side of one of the mountain lakes of Switzerland. With great anxiety he inquired the name of his host, and was told his name was Rumford, and he had raised his favorite to the rank of a Count of the Holy Roman Empire. The title of Rumford was chosen from the name of the village where he had married his wife.

On the death of the Elector, some years after, Rumford left Bavaria and removed to Paris. Here he married, in 1814, the widow of Lavoisier, and came into possession of a splendid estate. He still prosecuted his philosophical enquiries, which, in the end, were the cause of his death, for, contracting a cold and fever, he refused to lie by, and so protracted death. His decease occurred in 1814. Eulogiums were pronounced on him by Cuvier and others.

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He had not forgotten his friends at home. He sent, at one time, ten thousand dollars to his mother. He gave liberally to American scientific bodies. Few men have had a more fortunate career. The secret of his success in life was a handsome person, an insinuating manner, Yankee shrewdness and high abilities. This was the happy union of qualities which made the poor farmer's boy a Count of the Holy Roman Empire.

The First Prayer in Congress.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress, in Philadelphia, in September, 1774, shows very clearly on what Power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time:—

Effects of not knowing French.

When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and some Congregationalists—that we could not join in the same act of worship. Mr. Samuel Adams arose, and said, "that he was no bigot, and could hear a prayer from any gentleman of any religion." He was the same time a friend to his country. He was a stranger in Philadelphia, but had heard of the Elector, and was told his name was Rumford, and he had raised his favorite to the rank of a Count of the Holy Roman Empire.

Frank took the book, and said,

"I see an A first; and then comes m, n, man."

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